

# **Quran-e-Shareef** ke **Ghalat Tarjamoun Ki Nashandahi**

**Moulana Quari Raza ul-Mustafa Aa'zmi**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Har tarah ki ta'reef us zaate kareem ki jis ne hamein aisa ra'oof o raheem rasool ataa farmaya ke jis ko saari saari shab hamari maghfirat ka saamaan karna matloob, aur hamein har aan, aaraam wa raahat me dekhna mehboob, phir karodoun durood o salaam ho us rasool-e-rahmat-ul-lil aalameen par jis ne apne karam se hamein qayamat tak ke fitnoun se baar baar aagaah kiya.

Kabhi hazrat-e-Usmaan bin talha رضى الله عنه se bait-ul-lah shareef ki chabiyaan lene dene ke दौरان farmaya ke ye chabiyaan teri aulad me tab tak rahengi jab tak ek zaalim, jaber, haakim apne zulm ke sabab teri aulad se na cheen le. tu kabhi yaman wa shaam ke liye du'a farma kar aur najad ke liye bawajood sahaba ke israar par, du'a na farma kar hamein najdiyoun ke fitnoun se aagaah farmaya, aur farmaya ke najad se shaitaan ke seeng niklenge, aur fitna angez najdiyoun ki alaamat<sup>1</sup> ye bayaan ki ke wo kuffaar ko cho'denge, aur musalm<sup>1</sup>aan ko qatal karenge.

Huzoor صلى الله عليه وسلم ke irshaadaat ke ain mutaabiq arab par najdiyoun ke qabze ke baa'd laakhoun awaam wa ulaama-e-ahle sunnat ko qatal (shaheed) karna, phir yahudi bankou'n me sankhoun rupiye jama kar ke musalmaanoun ke dushman yahudiyoun ki madad karna, Huzoor-e-anwar ke irshaadaat ki tasdeeq karta hai.

Inteqaam: Huzoor-e-akram صلى الله عليه وسلم ki un khuda daad

<sup>1</sup> Hind ke najdiyoun ka bhi yahi haal raha, angrez se mukhbiri kar ke 1857 me lakhoun musalmaanoun ko phansi dilwayi. 1940 me bhi ghairoun ka saath diya, musalmaanoun se ghaddari ki, aur yahi haal un najdiyoun ka aaj afghanistan me hai.



pesh gawayyoun ke inteqaam me najdiyoun ne huzoor ﷺ ke sahab zadoun, sahab zadioun, azwaaj-e-mutaharaat jin par hamare maa, baap qurbaan aur tamaam jaleel ul qadar sahaba ke mazaaraat ko mismaar kiya.

Unhi najdiyoun ne taaj company se huzoor alaihis salaam ke 99 naam quraan-e-shareef ke aakhir me sha'e hone band karaye aur ab haal hi me gustaaq-e-rasool wahabiyoun ne imaam-e-ahle sunnat ke tarjama-e-quraan par pabandi laga kar (ke jahaan mile use phad do ya jala do ka hukum sadir kar ke) apni aatishe hasad sard karne aur musalmaanon ke diloun me aag bhad kaane ki koshish ki.

Balke jo in gustaaqoun ke diloun me hai wo is se bhi kahin ziyada, jin najdiyoun ko masjid-e-nabavi se muttasil huzoor-e-anwar ka roza gawara na ho, aur aaye din us ko musammaar karne ke mansoobe banate hoon, phir ahle sunnat ka tarjama un ki aankhoun me kyun na khaar ki tarah khatke? un ko wahi ulaama pasand hain jo butoun ki aayat anbiya wa auliya par chispaan karein, aur wahi tarajim un ko pasand hain jin me khayaanat karke huzoor ﷺ ki azmat majrooh ki gayi ho.

### Quari'een Faisla Karen

agle safhaat me aap isi tarah ke tarajim-e-quran aur aa'la hazrat imaam ahmed raza quadri barelvi alaihir rahmatu war rizwan ke chand aayaat ke tarjame ka mukhtasar taqaabuli mutaa'la farma kar faisla karein ke kis ka tarjama naqis aur kis ka durust hai.

1 Tamaam dunya-e-islam ke ehtejaaj par kisi kisi qabar ka nashaan banadiya, baaqi quboor ko sadako'n waghaira me tabdeel kardiya.

2 Mister mudoodi aur fateh mohammed jalandhari ke tarjame se ijtenaab is wajah se kiya gaya hai ke khas unhi ke tarjame ke taqaabul par ek zakheem kitab tayyar ho sakti thi, angrezi aur sindhi tarajim chu'nke urdu se translation hue hain lihaza agar kahin naqis hone se reh gaye the to wo translation karne ya sha'e karne waloun ne kasar puri ki. (baqi agle safhe par)



وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

## Aa'la Hazrat.ek Mukhtasar Ta'aruf

Imaam-e-ahle sunnat mujaddid-e-millat aa'la hazrat shah abdul mustafa ahmed raza khan quadri barelvi alaihir rahmatu war rizwan 1340 hijri ka shijra-e-nasab is tarah hai.

Abdul mustafa ahmed raza khan bin moulana mohammed naqi ali khan ibn-e-moulana raza ali khan.

Aap ki wilaadat-e-ba saa'dat bareli shareef ke mahalle jasoli me 10 shawwal-ul-mukarram 1272 hijri mutabiq 14 june 1856 baroz-e-hafta ba waqt-e-zohar hui.

Aap ka taariqi naam al mukhtar hai. aap ne apna sanne wiladat is aayat kareema se nikala hai.

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

1272 hijri

**JANNATI KAUN?** (Para:28, Sureh Mujadilah, Aayat:22)

Aayat ka tarjama"ye wo log hain jin ke diloun me allah ta'ala ne emaan naqsh farmadiya aur apni taraf ki rohaniyat se un ki madad farmai".

Aap ke walid-e-majid hazrat moulana mohammed naqi ali khan rahimahullah apne waqt ke mumtaz aalim aur musannif the. Aa'la hazrat ne taqreeban tamaam darsiyaat apne walid-e-majid se padhein aur 14 saal ki umar me ek ma'rikat-ul-aara fatwa. (istifta ka jawab) tahreer kiya. chunache aap ki iste'daad aur khuda daad qabiliyat ki bina par is kam umri hi me aap ko mufti ka mansab aata kardiya gaya.

(pichle safhe ka baaqi hashiya) tarajim ke taqabuli muta'la me taaj company waghaira ke aakhri additionoun se madad li hai. agar kahin us koshish me ham se kotahi hui ho to quari'een muttale farmayein.

Mufti mohammed hussain quadri rukun majlis-e-shura wa shaikh-ul-hadees darul uloom ghousia sikhar



Aa'la hazrat ne istifta ke jawaabaat ke sath hi tasneef wa taaleef ka kaam bhi shuru kardiya. jis mas'ale par bhi aap ne qalam uthaya apne tabhar-e-ilmi ke badolat us ke har har pehlu par nihayat umda tareeqe se roushni daali aur aisi waazeh hujattein aur baraheen qa'em farma'een ke ham-asr ulama wa muhaddiseen ne imaam-e-ahle sunnat mujaddid-e-deen o millat ka khitab diya.

Youn to aap ke ilmi kaarnamoun ki tafseel badi taweel hai, laikin un me sab se badi ilmi kaarnaame: tarjama-e-quran-e-majeed hai.

Tarjama kya hai quraan-e-hakeem ki urdu me tarjumaani hai, bal ke agar youn kaha jaye ke aap ka ye tarjame ilhaami tarjama hai to kuch ghalat na hoga.



**JANNATI KAUN?**

**Tarjame me Fasaahat, Balaaghat, Andaaz-e-Khitaabat  
aur Sayyaaq wa Sabbaaq ka Khayaal**

Ek zabaan se dusri zabaan me lafzi tarjama kardena kuch mushkil nahi bal ke ye bahut hi ma'muli aur aasaan kaam hai. kisi bhi darkhwaast ka lafzi tarjama to ara'ez nawais bhi fouran kardete hain, magar kisi zaban ki fasaahat wa balaaghat, salaasat wa ma'nawiyyat, us ke muhawaraat aur andaaz-e-khitab ko samajhna, sayyaaq wa sabbaaq ko dekh kar kalima aur jumle ki tarjuman karna intehaai waqt talab kaam hai. yehi wajah hai ke quran-e-kareem ki tashreeh rasool-ul-laah ﷺ ne ki. us ki tafseer aap ke sahaba ekraam ne bayan ki.



## Tarjame me Munasib Ma'na ka Intekhab

Quran-e-kareem ke dusre zabaanoun me tarajim ke mutaa'le se ye baat waazeh hoti hai ke kisi lafz ka tarjama umuman us ke mash'hoor ma'na ke mutabiq kardiya gaya hai.

Haalanke har zabaan me kisi bhi lafz ke bahut se ma'ani hote hain. un mukhtalif ma'ani me se kisi ek munasib ma'ne ka intekhab mutarajjim ki zimme daari hai. warna lafz ka zaaheri tarjame to ek muftadi bhi kar sakta hai.



## Be Ihtiyaati ke Nataa'ej

Aa'la Hazrat ka tarjama-e-quran-e-majeed dekhne ke baa'd jab ham dunya bhar ke tarajim-e-quran par nazar dalte hain to ye haqeeqat munkashif hokar samne aati hai ke aksar mutarajjimeen-e-quran ki nazar alfaz-e-qurani ki rooh tak nahin pahunch saki, jab ke sabab un ke tarjame se quran-e-kareem ka mafhoom hi badal gaya hai, balke baa'z muqaamaat par to sahwan ya qasdan tarjame me un se tehreef bhi hogayi hai, ya lafz ba lafze tarjama karne ke sabab hurmat-e-quran, asmat-e-anbiya aur wiqaar-e-insaaniyat ko bhi thais pahunchi hai. us se bhi aage badh kar allah taa'la ne jin cheezoun ko halaal thehraaya hai un tarajim ki badolat wo haraam qaraar paagayi hain.

Unhi tarajim se ye bhi ma'loom hota hai ke maa'z allah baa'z umoor ka ilm allah rab-ul-izzat ko bhi nahin hota, is qisam ka tarjama karke wo khud bhi gumraah hue aur musalmaanoun ke liye gumraahi ka raasta bhi khol diya, aur yahudiyoun, esaiyoun aur hindoun ke haathoun me (is tarah ka tarjama kar ke) islam ke khilaaf aslaha de diya gaya. chunache "Satya Rath Prakash" naami kitab islam par tanz se bhari hui hai, ke jo khuda



apne bandoun ke makr o fareb, daga me aajaye aur khud bhi makr o fareb, daga karta ho. aise khuda ko door se salaam. waghaira waghaira.

Aa'la hazrat ne jumla mustanad wa murawwij tafaaseer ki roushni me quran-e-hakeem ki tarjumani farmai hai. jis aayat ki wazaahat mufasssireen-e-kiraam kayi kayi safhaat me farma'een, magar aa'la hazrat ko allah ta'ala ne ye khubi inaayat farmaai ke usi mafhoom wa tarjame ko ek jumla ya ek lafz me ada farmaya. khaleel jumla kaseer mataalib usi ko kehte hain. yehi wajah hai ke aa'la hazrat ke tarjame se har padhne waale ki nigah me quran-e-kareem ka ihteraam, anbiyaa ki azmat aur insaaniyat ka wiqaar buland hota hai. zail me aa'la hazrat ke tarjama-e-quran-e-hakeem aur digar urdu, farsi tarajim-e-quran ka ek taqaabuli mutaa'la pesh kiya jata hai.

JANNATI KAUN?

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Aa'la hazrat ke Tarjama-e-quran-e-hakeem  
aur digar urdu tarajim-e-quran ka taqaabuli mutaa'la  
Seerat-e-sarwar-e-kounain samajhne ke liye  
tum ko quran-e-muqaddas ko samajhna hoga

□ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ. (پ: ۴، سورہ آل عمران، آیت: ۱۴۴)

### Tarajim

- ❖ Aur abhi ma'loom nahin kiye allah ne, jo ladne waale hain tum me. (Shah abdul qader)
- ❖ Haalaanke abhi khdua ne tum me se jihad karne waaloun ko to achi tarah ma'loom kiya hi nahi. (Fateh mohammed jalandhari, diyobandi)



- ❖ Haalaanke abhi allah ne un logoun ko tum me jaana hi nahi jinhoun ne jihad kiya. (Abdul majid daryabaadi, diyobandi)
- ❖ Aur abhi tak allah ne na to un logoun ko jaancha jo tum me se jihad karne waale hain. (Deputy Nazeer ahmed, diyobandi)
- ❖ Haalaanke hanooz allah ta'ala ne un logoun ko to dekha hi nahin jinhoun ne tum me se jihad kiya-ho. (Ashraf ali thanvi, diyobandi)
- ❖ Aur abhi tak ma'loom nahi kiya allah ne jo ladne waale hain tum me. (Mehmood ul hasan, diyobandi)
- ❖ Aur abhi allah ne tumhare ghaziyoun ka imtehaan na liya. (Aa'la hazrat)



### Kya Allah Ta'ala Aleem o Khabeer nahin?

Allah ta'ala jo aleem o khabeer hai, **عَالِمُ الْغَيْبِ وَالشَّهَادَةِ** hai, **عَلِيمٌ بِذَاتِ الصُّدُورِ** hai, laikin **un mutarajjimeen** ke nazdeek urdu me be ilm wa be khabar hai. aap khud faisla karein tarjama padhne ke baa'd ilm-e-ilaahi ke baare me aap ka kya khayaal hai? ek taraf to allah ta'ala ki sifaat-e-kamaaliya, dusri taraf is qadar be khabri ke momineen me se kaun log jazba-e-jihaad se sar shar hain? allah ko is ka ilm nahin.

Abhi us ne jaana hi nahin. goya shaan-e-risaalat ki tanqees se faarigh hue to shaan-e-uloohiyat par harf geeri shuru kardi.

"Allah ne nahin jaana" shah rafi uddin sahab ka khayaal hai, "Abhi ma'loom nahin kiya allah ne" shah abdul qader sahab ki ejaad hai, "Abhi tak ma'loom nahin kiya allah ne" memood ul hasan sahab farmate hain.





## Baroz-e-Hashar Khuda aur Rasool ki Giraft se Na Bach Sakenge

Tarjama likhte waqt kis qadar ghair hazir the ye mutarajjimeen ke tafseer ke mutaa'le ki zehmat hi nahin ki aur kis saadgi se qalam chala diya. aaj bhi un hazrat ke mu'taqideen, murideen, muttabi'een मौजूद hain. agar un tarajim par un ke pairo kaar mutma'in wa khush aqeedah hain to baroz-e-hashr khuda aur rasool ki giraft ke liye tayyaar rahein. warna tafaaseer-e-quran wa tarjama aa'la hazrat ke mutaabiq aainda tamaam additions quran-e-kareem ke durust karadein, warna tarjama padhne waali nasal ki gumraahi ke zimme daar aap honge.

□ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ. (پ: ۹، سورۃ انفال، آیت: ۳۰)

### Tarajim

- ❖ Aur wo bhi fareb karte the aur allah bhi fareb karta tha, aur allah ka fareb sab se bahtar hai. (Shah abdul qader)
- ❖ Aur makr karte the wo aur makr karta tha allah ta'ala aur allah ta'ala naik makr karne waaloun ka hai. (Shah rafi uddin)
- ❖ wo bhi dao karte the aur allah bhi dao karta tha aur allah ka dao sab se behtar hai. (Mehmood ul hasan, diyobandi)
- ❖ Aur haal ye ke kaafir apna dao karte the aur allah apna dao kar raha tha aur allah sab dao karne waaloun se behtar dao karne waala hai. (Deputy Nazeer ahmed, diyobandi)
- ❖ Aur wo to apni tadbeer kar rahe the aur allah miyaan apni tadbeer kar rahe the aur sab se ziyaada mustahkam tadbeer waala allah hai. (Ashraf ali thanvi, diyobandi)
- ❖ Aur wo apnaasa makr karte the aur allah apni khufya tadbeer farmata tha, aur allah ki khufya tadbeer sab se behtar. (Aa'la hazrat)



Urdu tarjame me jo alfaaz iste'maal hue wo shaan-e-uloohiyat ke kis tarah laayeq nahin. allah ta'ala ki taraf makr o fareb, bad sugaali ki nisbat uski shaan me harf geeri ke mutaraadif hai. ye bunyaadi ghalati sirf is wajah se hai ke allah aur rasool ke af'aal-e-muqaddisa ko apne af'aal par qayaas kiya hai. isi wajah se mutarjjimeen ne hansii, mazaak, thatha, makr o fareb, ilm se be khabar, bad sugaali ko uski sifat thehraaya hai.

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### Allah ta'ala "Miyaan" ki sifat se paak

Allah paak ki izzat afzaai ke liye thanvi sahab ne "Miyaan" iste'maal kiya hai. un tamaam alfaaz ko saamne rakh kar uloohiyat ka aap tasawwur karein to rab tabaarak wa ta'ala insaanoun se azeem tar insaan ubhar kar aap ke saamne hoga. yehi wajah hai ke jab bhi rasool-e-kareem ki shaan ke laa'eq koi ta'reef ki jaati hai to ye cheeq uth te hain ke tum ne rasool ko allah se miladiya, aur khud mohidoun ke imaam ne "Miyaan" allah ta'ala ko keh kar aam insaanoun ke baraabar la khada kiya phir bhi wahaabi diyobandi touheed me baal baraabar farq nahin aaya, mazkura aayat me "Makr" ko pehle maqaam par tarjame me kaafiroun ki taraf mansob kardiya. فانهم

□ وَوَجَدَكَ ضَالًّا فَهَدَىٰ. (پ: ۳۰، سورۃ النحل، آیت: ۷)

### Tarajim

- ❖ Aur paaya tujhko bhataktaa, phir raah di. (Shah abdul qader)
- ❖ Aur paaya tujhko raah bhula hua pas raah dikhai. (Shah rafi uddin)
- ❖ Aur aap ko be khabar paaya so rasta bataaya. (abdul majid daryabadi, diyobandi)



- ❖ Aur tum ko dekha ke raah-e-haq ki talaash me bhatke bhatke phir rahe ho to tum ko deen-e-islam ka seedha raasta dikha diya. (Deputy Nazeer ahmed, diyobandi)
- ❖ Aur allah ta'ala ne aap ko (share'at se) be khabar paaya so aap ko (share'at ka) raasta batla diya. (Ashraf ali thanvi, diyobandi)
- ❖ Aur tumhein apni mohabbat me khud rafta paaya to apni taraf raah di. (Aa'la hazrat)

Aayat-e-mazkura me lafze **لَا تُضِلُّوا** iste'maal hua hai. uske mash'hoor ma'na gumrahi aur bhatakna hain. chunache baa'z ahl-e-qalam ne mukhatib par nok-e-qalam ke bajae khanjar pyost kardiya. ye na dekha ke tarjame me kis ko raah gum kardah, bhatakta, be khabar, raah bhula kaha ja raha hai. rasool-e-kareem **صلى الله عليه وسلم** ki asmat baaqi rehti hai ya nahin? is ki koi parwa nahin. kaash ye mufasssireen-e-tafaaseer ka muta'la karne ke baa'd tarjama karte ya kam az kam is aayat ka sayyaaq wa sabbaaq (Awwal wa Aakhir) hi ba ghour dekh lete. andaaz-e-khitaab baari-e-ta'ala par nazar daal lete.

Ek taraf to **مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ وَلَآ اٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاَوَّلٰى** ke tumhein tumhare rab ne na choda, na makrooh jaana aur be shak pichli tumhare liye pehli se behter hai. us ke baa'd hi rasool-e-zeshaan ki gumrahi ka zikar kaise aagaya. aap khud ghour karein huzoor alaihis salatu was salaam agar kisi tour gumrah hote to raah par kaun hota. ya youn kahiye ke jo khud gumrah raha ho, bhatakta phira ho, raah bhula hua ho, wo haadi kaise ho sakta hai? aur khud quran-e-majeed me nafi-e-zalaalat ki saraahat मौजूद hai.



مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَا. (پ: ۲۷، سورہ نجم، آیت: ۲)

Aap ke saheb (Nabi-e-kareem ﷺ) na gumraah hue aur na be raah chale.

Jab ek maqaam par rabb-e-kareem gumraah aur be rahi ki nafi farma raha hai to dusre maqaam par khud hi kaise gumraah irshaad farma'ega?

□ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا. لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ. (پ: ۲۶، سورہ الفتح، آیت: ۱)

### Tarajim

- ❖ Hamne faisla kardiya tere waaste sareeh faisla taake ma'af kare tujhko allah jo aage hue tere gunah aur jo peeche rahe. (Shah abdul qader)
- ❖ Tehqeeq fatah di ham ne tujh ko, fatah zaahir tu ke bakhsh waaste tere khuda jo kuch hua tha pehle gunahoun se tere aur jo kuch peeche hua. (Shah rafi uddin)
- ❖ Be shak hamne aap ko ek khullam khulla fateh diya taake allah aap ki sab agli pichli khataa'een ma'af kar de. (abdul majid daryabadi, diyobandi)
- ❖ Ae paighambar ye hudaibiya ki suleh kya hui dar haqeeqat ham ne tumhari khullam khulla fatah karaadi taake tum us fateh ki shukriye me deen-e-haq ki taraqqi ke liye aur ziyaada koshish karo aur khuda us ke sile me tumhare agle aur pichle gunah ma'af karde. (Deputy Nazeer ahmed, diyobandi)
- ❖ be shak hamne aap ko ek khullam khulla fateh di taake allah ta'ala aap ki agli pichli khata'een ma'af farmade. (Ashraf ali thanvi, diyobandi)
- ❖ Ae mohammed hamne tumko fateh di. fateh bhi sareeh wa saaf taake khuda tumhare agle aur pichle gunah bakhsh de. (Fateh mohammed jalandhari, yehi tarjama mehmood ul hasan ka hai)



❖ Be shak hamne tumhare liye roushan fateh farmadi taake allah tumhare sabab se gunah bakhshhe tumhare agloun ke aur tumhare pichloun ke. (Aa'la hazrat)



## Huzoor Ma'soomoun ke Sardar? ya gunahgaar?

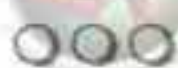
Aam tarajim se zaahir hota hai ke nabi ma'soom maazi me bhi gunahgaar tha, mustaqbil me bhi gunah karega magar fateh mubeen ke sadqe me agle pichle tamaam gunah ma'af hogaye aur aainda bhi gunah ma'af hote rahenge.

Kaash ye fateh mubeen aapko na di gayi hoti taake aap ke gunahoun par, sattaari ka parda pada rehta. is ma'soom rasool ke gunahgaar hone ko sirf allah ta'ala hi jaanta.

Khullam khulla fateh kya mili ke rasool-e-ma'soom ke tamaam makhfi gunah tarjama padhne waloun ke saamne aashkaara hogaye aur ma'loom hua ke aainda bhi gunah sarzad hote rahenge. ye dusri baat hai ke un gunahoun ki ma'afi ki peshgi zamaanat hogayi hai. un mutarajjimeen se aap daryaaft kijiye ke is aayat ki tafseer me jo taweelaat ki gayi hain, mufasssireen ne jo ma'na bayan kiye hain us ke mutabiq unho ne tarjama kyun nahin kiya. tarjama padhne waaloun ki gumrahi ka kaun zimme daar hai? jab nabi ma'soom gunahgaar ho to lafz-e-asmat ka itlaaq kis par hoga? asmt-e-anbiya ka tasawwur agar juzw-e-emaan hai to kya gunahgaar khatakaar nabi hosakta hai? aqwaal-e-sahaba wa mufasssireen ki tawajjuhaat se hat kar tarjama karne par kis ne aap ko majboor kiya. ek arabi yahudi ya nasrani ya hamare yahan jinhone arabi zaban padhi hai wo bhi is qism ka tarjama karsakte hain to aap jo ke aalim-e-deen kehlate hain tafaaseer aur hadees wa fiqa ki ta'leem se aaraasta



hain, baghair sonche samjhe lafz ba lafz-e-tarjama kardein to aap me aur un me kya farq hoga? afsos ke lafze ذنب ki tafseer me imaam abul lais ya aslami ki tawaajo padh lete to itni faash ghalati mutarajjimeen se na hoti, magar ye sahibaan jab tak rasool-ul-laah ki naqs joi na karlein un ko apne ilm par etemaad nahin hota. deputy Nazeer ahmed ka tarjama matbu'a taj company (Number: 141) ke aakhir me mazaameen-e-quran-e-majeed me mukamal fehris di gayi hai. is fehris ke hisse duwwam baab 5 ka unwaan (surkhi) ye hai "Huzoor ﷺ par jo khuda ki taraf se itaab hua ya aapki kisi baat par giraft hui". hawaale ke tour par 9 aayaat pesh ki gayi hain. is se aap ko unki allah ke mehboob ﷺ ki taraf se dili adaawat wa baqz ka andaza karsakte hain.



### JANNATI KAUN?

## لک me ل sabab ke Ma'ana me

Zaahir hai ke aa'la hazrat ka josh-e-aqeedat janab khatmi martabat ke liye apne kamaal par hai. unko bhi tarjama ke waqt ye tashweesh hui hogi ke asmate rasool par harf na aaye aur quran ka tarjama bhi sahih hojaye. wo aqeedat bhari nigah jo aastana-e-rasool par hama waqt bichi hui hai us ne dekha ke لک me ل sabab ke ma'na me musta'mal hua hai lihaza jab huzoor ke sabab se gunah bakhshaye gaye to wo shakhsiyatein aur hu'een jin ke gunah bakhshaye gaye. ahle baseerat ke liye ishara kaafi hai. ma'nawiyat se bhar poor roushan fateh ke mutabiq tarjama farmadiya.



□ فَإِنْ يُشَاءِ اللَّهُ يَخْتِمُ عَلَى قَلْبِكَ. (پ: ۲۵، شوری، آیت: ۲۳)

### Tarajim

- ❖ Agar khuda chahe to ae mohammed tumhare dil par mohar lagade. (Fateh mohammed jalandhari, diyobandi)
- ❖ Pas agar chahta allah mohar rakh dea upar dil ke tere. (Shah rafi uddin)
- ❖ So, agar allah chahe mohar karde tere dil par. (Shah abdul qader)
- ❖ To agar allah chahe to aap ke qalb par mohar laga de. (Abdul majid daryabadi, diyobandi)
- ❖ So khuda agar chahe to aap ke dil par mohar laga de. (Ashraf ali thanvi, diyobandi)
- ❖ Aur allah chahe to tumhare dil par apni rehmat wa hifazat ki mohar farmade. (Aa'la hazrat)

Tamaam tarajim se ye andaaza hota hai ke خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ ke baa'd mohar lagane ki koi jagah thi to yehi . sirf dara dhamka kar chod diya. kis qadar bhayanak tasawwur hai! wo zaat-e-athar ke jis ke sar-e-mubarak par asra ka taaj rakha gaya.

Aaj us se farmaya ja raha hai ke ham chahein to tumhare dil par mohar lagadein.

Mohar ke aqsaam: mohar 2 qism ki hoti hai. ek to wo jo خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ me iste'maal hui aur dusri خَاتَمُ النَّبِيِّينَ ki. kaash tamaam mutarajjimeen tafaaseer ki roushni me tarjama karte to un ki nok-e-qalm se rahmat-e-aalam ka qalb mehfooz rehta. huzoor ﷺ ka qalb-e- mubarak ke jis par allah ta'ala ki rehmat aur anwaar ki baarish ho rahi hai jis dil ko har shai se mehfooz kiya gaya hai, is aayat-e-mubarak me uski mazeed touseeq (wazaahat) kar di gayi.



□ وَلَئِنْ أَتَيْتَ أَهْلَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ. (پ: ۳، سورہ بقرہ، آیت: ۱۳۵)

### Tarajim

- ❖ Aur kabhi chala tu unki pasan par baa'd us ilm ke jo tujhko pahuncha to tera koi nahin allah ke haath se himayat karne waala na madadgaar. (Shah abdul qader)
- ❖ Aur agar pairwi karega to khwahishoun unki piche us cheez se ke aayi tere paas ilm se nahin waaste tere allah se koi durost aur na koi madadgaar. (Shah rafi uddin)
- ❖ Aur agar aap baa'd is ilm ke jo aap ko pahucha chuka hai unki khwahishoun ki pairwi karne lage to aap ke liye allah ki giraft ke muqabile me na koi yaar hoga na madadgaar. (abdul majid daryabadi, diyobandi)
- ❖ Aur ae paighambar agar tum uske baa'd ke tumhare paas ilm yaane quran aachuka hai un ki khwahishoun par chale to phir tum ko khuda ke ghazab se bachane waala na koi dost aur na koi madadgaar. (Deputy Nazeer ahmed, diyobandi wa Fateh mohammed jalandhari)
- ❖ Aur agar aap ittebaa karne lagein unke ghalat khayalaat ka ilm qat'i saabit bil wahi aachukne ke baa'd to aap ka koi khuda se bachane waala na yaar nikle na madadgaar. (Ashraf ali thanvi, diyobandi)
- ❖ Aur (ae sun'ne waale kise bashid) agar tu unki khwahishoun par chala baa'd uske ke tujhe ilm milchuka to us waqt tu zaroor sitamgaar hoga. (Aa'la hazrat)



## Tarjama Tafseer-e-Khazin ki Roushni Me

Nabi ma'soom jin ki nisbat se quraani safhaat bhare hain, jin ko طه، يس، مزمل، مدثر जैसे alqaab wa aadaab diye gaye, achanak is qadar zajar wa tabeeq ke kalimaat se allah ta'ala un ko mukhatib kare, sayyaaq wa sabbaaq se bhi kisi tehdeed ka pata nahin chalta. lihaza mutarajjim ko chahiye ke khoj lagaye na ye ke barahe raast kalimaat ka tarjama karde. jo baat unki asmat ke khilaf hai wo kaise imkaani tour par unki taraf mansoob ki jasakti hai. lihaza aa'la hazrat ne uski tehqeeq farmai aur tafseer khazin ki roushni me unho ne tarjama farmaya ke mukhatib har saamay hai na ke nabi ma'soom صلى الله عليه وسلم aur isi tarah kutub ma'ani wa bayaan me bhi is baat ki tasreeh hai.

Tarajim mazkura me baa'z mutarajjimeen ne khasi hashiya aaraai ki hai magar kisi mutrajjim ko ye toufeeq nahin hui ke wo ghour kare ke daant dapat ke alfaaz huzoor ki shaan me kyun kahe ja rahe hain. jab koi wajah nahin to mukhatabiyat allah ke mehboob se khas nahin balke har sunne waale se khitab hai.

□ مَا كُنْتُ تَذَرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ. (پ: ۲۵، سورۃ شوری، آیت: ۵۲)

### Tarajim

- ❖ Tu na jaanta tha ke kya hai kitab aur na emaan. (Shah abdul qader)
- ❖ Tum na to kitab ko jaante the aur na emaan. (Fateh mohammed jalandhari)
- ❖ Na jaanta tha to kya hai kitab aur na emaan. (Shah rafi uddin)
- ❖ Tumhein kuch pata na tha ke kitab kya hoti hai aur emaan kya hota hai. (Abul aa'la mudoodi)
- ❖ Aap ko na ye khabar thi kitab kya cheez hai aur na ye ke emaan kya cheez hai. (Abdul majid daryabadi, diyobandi)



- ❖ Tum nahin jaante the ke kitab-ul-lah kya cheez hai aur na ye jaante the ke emaan kis ko kehte hain. (Deputy Nazeer ahmed)
- ❖ Aap ko na ye khabar thi ke kitab (allah) kya cheez hai aur na ye khabar thi ke emaan ka (intehai kamaal) kya cheez hai. (Ashraf ali thanvi, diyobandi)
- ❖ Is se pehle na tum kitab jaante the na ahkaam sharaa ki tafseel. (Aa'la hazrat)



Zuhoor-e-nabuwat se qabl huzoor ke momin hone ki nafi?

Louh wo qalam ka ilm hi nahin balke jin ko aalime مَا كَانَ ka ilm hai, ma'aaz allah aayat-e-mazkura ke nuzul se pehle momin bhi na the kyun ke mutarajjimeen ke tarajim ke mutabiq emaan se bhi na balad (kore) the, to ghair muslim hue, mowahhid bhi nahin kehsakte ke wo bhi aap ki be'sat se pehle momin hota hai (baa'd me risaalat par emaan laana shart hai) tarajim mazkura se ye ma'loom hota hai ke emaan ki khabar huzoor ﷺ ko baa'd me hui.

Aa'la hazrat ke tarjame se is qisam ke tamaam e'teraazaat khatam hogaye ke aap ehkaam-e-sharaa ki tafseel na jaante the. emaan aur ehkaam-e-sharaa ki tafseel me jo farq hai wahi aa'la hazrat aur digar mutarajjimeen ke tarjame me farq hai.

□ الرَّحْمَنُ عَلَّمَ الْقُرْآنَ خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ. (پ: ۲۷، سورہ الرحمن، آیت: ۳-۱)

### Tarajim

- ❖ Rahman ne sikhaya quran, banaya aadmi, phir sikhayi uski baat. (Shah abdul qader)
- ❖ Rahman ne sikhaya quran, paida kiya aadmi ko, sikhaya usko bolna. (Shah rafi uddin)



- ❖ Khuda-e-rahman hi ne quran ki ta'leem di. usi ne insaan ko paida kiya. usko goyayi sikhayi. (Abdul majid daryabadi, diyobandi)
- ❖ Rahman ne quran ki ta'leem di, us ne insaan ko paida kiya phir usko goyayi sikhayi. (Ashraf ali thanvi, diyobandi wa Fateh jalandhari)
- ❖ Jinnoun aur aadmiyoun par khuda-e-rahman ke jahan aur be shumar ehshaanaat hain azaan jumla ye ke usi ne quran padhaya. usi ne insaan ko paida kiya phir usko bolna sikhaya. (Deputy Nazeer ahmed, diyobandi)
- ❖ Rahman ne apne mehboob ko quran sikhaya, insaaniyat ki jaan mohammed ko paida kiya مَا كَانَ وَمَا يَكُونُ ka bayan unhein sikhaya. (Aa'la hazrat)

Mandarja zail bala tarajim ghour se padhiye phir aa'la hazrat ke tarajim ka baghour muta'ala farmayein. aayat number 2 me lafze **عَلَّمَ** aaya jo muta'addi badau maf'ool hai. tamaam tarajim me rahman ne sikhaya quran. sawaal paida hota hai ke kis ko quran sikhaya? us se kis ko inkaar ho sakta hai ke khud quran shahid hai **عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ** allah ne aap ko har us cheez ka ilm diya jo aap nahin jaante the.

Aayat number 2 ka tarjama hai aadmi ko paida kiya. wo kaun insaan hai? mutarajjimeen ne lafz ba lafz tarjama kardiya. baa'z tarajim me apni taraf se bhi alfaaz iste'maal kiye gaye phir bhi lafze insan ki tarjumanahi nahin ho saki. ab aap us zaat-e-girami ka tasawwur karein jo asal-ul-usool hain jin ki haqeeqat imaam ul haqaa'eq hai jin par takhleeq ki asaas rakhi gayi. jo mubda' khalq hain, rooh-e-kayenaat, jaan-e-insaaniyat hain, aa'la hazrat farmate hain " insaaniyat ki jaan mohammed



صلی اللہ علیہ وسلم ko paida kiya" insaan se jab huzoor sarwar-e-kounain صلی اللہ علیہ وسلم ki be'sat ka ta'yun hogaya to un ki shaan ky la'eq allah ta'ala ki taraf se ta'leem bhi honi chahiye. chunache aam mutarajjimeen ki rawish se hat kar aa'la hazrat farmate hain " مَا كَانْ وَمَا يَكُونْ ka bayan unhein sikhaya.

Sawaal: is jagah gustaq-e-rasool ke zehnoun me zaroor sawaal ubharta hai " مَا كَانْ وَمَا يَكُونْ ka bayan sikhana" kahan se aagaya. yahan to muraad "bolna sikhana hai" ya ye kehiye ke quran ka ilm dusri aayat zaahir kar rahi hai to is chouthi aayat me uska "bayan sikhana" murad hai.

Jawaab: to jawaab is ka ye hai ke مَا كَانْ وَمَا يَكُونْ (jo kuch hua aur jo kuch qayamat tak hoga) ka ilm louh-e-mehfooz me aur louh-e-mehfooz quran-e-shareef ke ik juz me aur quran ka bayan (jis me مَا كَانْ وَمَا يَكُونْ ka bayan bhi shamil hai) sikhaya.

Ye tafseeri tarjama aisa hai jaisa ke kisi sha'er ne kaha:

magas ko baagh me jaane na dena  
ke na haq khoon parwanoun ka hoga

Makkhi ko baagh me na jaane do ke ye phooloun ka ras choos kar shahed wa moom ka sabab bane aur moom se moombatti aur moombatti jab jalegi to parwane jal kar qurban honge.

Ab bataiye aa'la hazrat ne tarjama مَا كَانْ وَمَا يَكُونْ ka bayan sikhaya) kaisa kiya?

Main poore wasooq se kehta hoon ke mazkura 4 aayaat ka tarjama aap muta'ddid baar padhein. yaqeenan aap ke emaan me be panah nikhaar paida hoga, aur ishq-e-rasool me aap par yaqeenan ek wijdaani kaifiyat taari hojayegi.



□ لَا أَقْسِمُ بِهَذَا الْبَلَدِ. (پ: ۳۰، سورۃ بلد، آیت: ۱)

### Tarajim

- ❖ Qasam khata hoon main is shaher ki aur tujhko qaid na rahegi is shaher me. (Shah abdul qader)
- ❖ Qasam khata hoon main is shaher ki aur tu dakhil hone wala hai beech us shaher ke. (Shah rafi uddin)
- ❖ Main qasam khata hoon is shaher-e-makka ki. (Ashraf ali thanvi, diyobandi)
- ❖ Main qasam khata hoon is shaher ki. (Abdul majid daryabadi, diyobandi)
- ❖ Qasam khata hoon us shaher ki. (Mehmood ul hasan, diyobandi)
- ❖ Ham is shehr-e-makkah ki qasam khate hain. (Deputy Nazeer ahmed)
- ❖ Nahin, main qasam khata hoon is shaher ki. (Abul aa'la mudoodi)
- ❖ Mujhe is shaher ki qasam ke ae mehboob tum is shaher me tashreef farma ho. (Aa'la hazrat)



### Allah Ta'ala Khane Peene se Paak

Insaan qasam khata hai, urdu aur farsi me qasam khai jati hai. allah ta'ala khane peene se be niyaz hai. mutarajjimeene kiram ne apne muhawire ka allah ko kyun paband kiya. kya is liye ke us be niyaz ne kuch nahin khaya? to kam se kam qasam hi khai. aisi bhi kya be niyazi ke kuch nahin khata ya is barik mas'ale ki taraf aam mutarajjimeen ki tawajoh nahin. aa'la hazrat ne kis khush aslubi se tarjama farmadiya "Mujhe is shaher ki qasam".

□ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. (پ: ۱، سورۃ فاتحہ، آیت: ۳)

### Tarajim

- ❖ Hum tere hi bandagi karte hain aur tujh hi se madad maangte hain. (Fateh mohammed jalandhari)



- ❖ Tujh hi ki ibaadat karte hain hum aur tujh hi se madad chahte hain hum. (Shah rafi uddin wa mehmood ul hasan, diyobandi)
- ❖ Hum aap hi ki ibaadat karte hain aur aap hi se darkhwaste inaayat karte hain. (Ashraf ali thanvi, diyobandi)
- ❖ Hum tujhi ko pujein aur tujhi se madad chahein. (Aa'la hazrat)

Dua: Sureh fateha' suratud dua hai. dua ke dauran dua'eya kalimat kahe jate hain khabar nahin di jati. jab ke tamaam tarajim me khabar ka mafhoom hai dua ka nahin. aur zaahir hai ibaadat karte hain, madad chahte hain, ye dua'eya kalimat nahin hain balke kalimat-e-khabar ke hain, jab ke aa'la hazrat ne dua'eya kalimat se tarjama kiya hai.

□ يَا أَيُّهَا النَّبِيُّ. (پ: ۱۰، سورۃ انفال، آیت: ۶۳)

### Tarajim

- ❖ Ae nabi ..... (Shah abdul qader, Shah raif uddin)
- ❖ Ae nabi ..... (Abdul majid daryabadi, diyobandi)
- ❖ Ae paighambar ..... (Deputy Nazeer ahmed, diyabandi)
- ❖ Ae nabi ..... (Ashraf ali thanvi, diyabandi)
- ❖ Ae ghaib ki khabarein batane waale. (Aa'la hazrat)

Quran-e-kareem me lafze رسول aur مَـنْـبِی muta'ddid maqamat par aaya hai. mutarajim ki zimme daari hai ke wo is ka tarjama kare. rasool ka tarjama paighambar to zaahir hai, magar nabi ka tarjama na mukammal hai. aa'la hazrat ne lafze مَـنْـبِی ka tarjama is aslub se kiya hai ke lafz ki ma'nawiyat aur haqeeqat aashkaar hokar saamne aagayi. magar afsoos ke baa'z logoun ko is tarjame se bahut sadma hua hai ke unki tang nazari aur bad aqeedgi ka jawaab tarjama aa'la hazrat se zaahir hogaya.



## Mufradaat Imaam-e-Raaghib me hai

و النبوة سفارة بين الله و بين ذوى العقول من عباده لازاحة علتهم فى امر معادهم و معاشهم والنبي لكونه منبا بما تسكن اليه العقول الزكية وهو يصح ان يكون فعلا، بمعنى فاعل لقوله بناء عبادى. الخ

Nabu'at allah ta'ala aur uske zavil uqool bandoun ke darmiyaan sifartat ko kehte hain taake unki tamaam aakhirat aur dunya ki ma'ashi bimaariyoun ko door kiya jaye, aur nabi khabar diya hua hota hai aisi batoun ka jin par sirf aqle saleem itme'naan karti hai aur ye lafz isme fa'il bhi sahih hai is liye ke bina ka hukum aaya hai.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ □

### Tarajim

- ❖ Shuru allah ke naam se jo bada maherban nihayat raham waala. (Shah abdul qader)
- ❖ Shuru karta hoon main saath naam allah bakhshish karne waale maherban ke. (Shah rafi uddin)
- ❖ Shuru allah nihayat raham karne waale baar baar raham karne waale ke naam se. (Abdul majid daryabadi, diyabandi)
- ❖ Shuru karta hoon allah ke naam se jo bade maherban nihayat raham waale hain. (Ashraf ali thanvi, diyabandi)
- ❖ Allah ke naam se shuru jo maherban raham waala. (Aa'la hazrat)

Tamaam urdu tarjame mulaahiza kijiye, sab ne isi tarah tarjama kiya hai "Shuru karta hoon allah ke naam se" ya "Shuru saath naam allah ke" chunache mutarajjim ka qoul khud apni zabaan se ghalat hogaya kyun ke shuru karta hoon se tarjama shuru kiya hai allah ke naam se shuru nahin kiya. is par turrah ye ke janab ashraf ali thanvi sahab ne aakhir me



"hain" badhadiya. un ke talamiza ya mu'taqideen batayein ke  
 "hain" kis lafz ka tarjama hai. فافهم

□ وَمَا أَهْلُ بِهِ لغيرِ اللَّهِ. (پ: ۳، سورۃ بقرہ، آیت: ۱۷۳)

### Tarajim

- ❖ Aur jis par naam pukara allah ke siwa ka. (Shah abdul qader)
- ❖ Aur jis janwar par naam pukara jaye allah ke siwa kisi aur ka.  
(Mehmood ul hasan)
- ❖ Aur jo kuch pukara jawe upar uske waaste ghair ul llah ke.  
(Shah rafi uddin)
- ❖ Aur jo janwar ghair ul llah ke liye namazd kardiya gaya ho.  
(Abdul majid daryabadi, Ashraf ali thanvi, diyabandi)
- ❖ Aur jis cheez par khuda ke siwa kisi aur ka naam pukara jaye  
haram kardiya hai. (Faten mohammed jalandhari)
- ❖ Aur wo janwar jo ghaire khuda ka naam lekar zabah kiya  
gaya. (Aa'la hazrat)

JANNATI KAUN?

○○○

Kisi par Ghair-e-Khuda ka naam Haraam nahin  
 warna har cheez Haraam hogi

Janwar kabhi shadi ke liye namazd hota hai kabhi  
 aqeeqa, waleema, qurbani aur esaale-e-sawab ke liye masalan  
 gyarween shareef, barween shareef to goya har wo janwar jo in  
 mazkura naamoun par namazd kiya gaya hai wo mutarajjimeen  
 ke nazdeek haraam hai. aa'la hazrat ne hadees wa fiqa wa tafseer  
 ke mutabiq tarjama kiya " Jis ke zabah me ghair khuda ka naam  
 pukara gaya ho". is tarjama se وَمَا أَهْلُ بِهِ لغيرِ اللَّهِ ka mas'ala waazeh  
 hogaya.

○○○



## Quran-e-kareem ka tafseeri tarjama na ke lafzi tarjama

Agar quran-e-kareem ka lafzi tarjama kardiya jaye to is se be shumar kharabiyaan paida hongy. kahin shaan-e-ulohiyat me be adabi hogi to kahin shaan-e-anbiya me aur kahin islam ka bunyadi aqeeda hi majrooh hojayega. chunache aap mandarja bala tarajim par ghour karein to tamaam mutarajjimeen ne qurani lafz ke etebaar se baraahe raast urdu me tarjama kiya hai magar is ke bawajood wo tarajim kanoun par giraan hain aur islami aqeede ki rooh se mazhabi aqeedat ko sakht sadma pahunch raha hai.

### Kiya aap pasand kareinge?

Ke koi " allah unse thetha karta hai, allah unse hansi karta hai, allah ta'ala unse dil lagi karta hai, allah unhein bana raha hai, allah unki hansi udata hai".

□ آیت کریمہ: اَللّٰهُ يَسْتَهْزِئُ بِهِمْ (پ: ۱۵، سورۃ البقرہ، آیت ۱۵)

Ka aksar mutarajjimeen ne yehi tarjama kiya hai. in me mashoor Deputy Nazeer ahmed wa shaik Mehmood ul hasan diyobandi wa Fateh mohammed jalandhari wa Abdul majid diyobandi daryabadi, mirza hairat dahelvi (Ghair muqallid) wa nawaab waheed uz zamaan (Ghair muqallid) sar syed Ahmed sahab ali gadhi (Naichari) Hazrat shah rafi uddin sahab waghaira hain. isi tarah ek mash'oor aayat hai.

□ ثُمَّ اسْتَوٰى عَلٰی الْعَرْشِ (پ: ۸، سورۃ اعراف، آیت: ۵۳)

Lafze استوى quran-e-kareem me muta'did maqamat par aaya hai. aksar mutarajjimeen ne iska tarjama kiya hai.

### Tarajim

- ❖ Phir qa'em hua takht par. (Aashiq ilahi mirathi)
- ❖ Phir qaraar pakda upar arsh ke. (Shah rafi uddin)



- ❖ Phir allah arsh-e-barein par jaberan ja. (Deputy Nazeer ahmed)
- ❖ Phir baitha takht par. (Shah abdul qader)
- ❖ Phir takht par chada. (Nawab waheed uz zamaan, ghair muqallid)
- ❖ Phir arsh par daraaz hogaya. (Wajdi sahab wa mohammed yousuf sahab kakuravi)

□ فَأَيْنَمَا تُولُوا فَثُمَّ وَجْهُ اللَّهِ. (پ: ۱، سورۃ بقرہ، آیت: ۱۱۵)

Mein **وَجْهُ اللَّهِ** ka tarjama mutarajjimeen ne kiya hia "Allah ka mu, allah ka rukh". chunache Shah raif uddin sahab ne tarjama farmaya hai "Pas jidhar ko mu karo pas wahin hai mu allah ka". allah ka chehra hai. (Nawab waheed uz zamaan ghair muqallid wa mohammed yousuf sahab) " Idhar allah hi ka rukh hai" (Shaikh memood ul hasan wa Aashiqe ilahi diyobandi sahabaan wa moulana Ashraf ali thanvi diyobandi) " Udhar allah ka samna hai" (Deputy Nazeer ahmed wa Mirza hairat ghair muqallid dahelvi wa syed Farman ali shi'a).

### JANNATI KAUN?

Mazkura bala tamaam tarajim padhne ke baa'd aa'la hazrat azeem ul barakat ka tarjama dekhiye ke har se aayaat me se kisi aayat ka unho ne urdu me tarjama nahin kiya. is liye qurani alfaaz **وَجْهُ اللَّهِ** ka tarjama karne ke liye urdu me aisa koi lafz nahin ke lafzi tarjama karke mutarajjim shar'e giraft se apne ko mehfooz kar sake lihaza aa'la hazrat ne ba lafz tarjama farmaya hai.

- (1)h "Allah unse istihza farmata hai" (Jaisa ke uski shaan ke la'eq hai).
- (2) "Phir arsh par istiwa farmaya" (Jaisa uski shaan ke la'eq hai).
- (3) "To tum jidhar mu karo udhar **وَجْهُ اللَّهِ** hai" (Khuda ki rahmat tumhari taraf mutawajeh hai).

Is se ye ma'loom hua ke quran-e-kareem ka lafzi tarjama karna har mouqe par taqreeban na mumkin hai. un mawaqe par tarjame ka hal ye hai ke tafseeri tarjama kiya jaye taake matlab



bhi ada hojaye aur tarjame me kisi qisam ka suqam baqi na rahe. aa'la hazrat ke emaan afroz tarjama ki khubiyoun ko dekh kar ye kehna mubalegha na hoga ke tamaam tarajim-e-quran me ik me'aari tarjama hai jo tarjame ki ghalatiyoun se mubra hai. (Digar mutarajjimeen ne khaliq ko mukhlooq ke darje me la khada kiya).



Dagha baazi, Fareb, Dhoka Allah ki shaan ke la'eq nahi

□ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ. (پ: ۵، سورۃ نساء، آیت: ۱۳۳)

### Tarajim

- ❖ Munafiqeen dagha baazi karte hain allah se aur allah bhi unko dagha dega. (Aashiq-e-ilahi merat, Shah abdul qader, Memood ul hasan diyobandi)
- ❖ Aur allah fareb dene waala hai unko. (Shah rafi uddin sahab)
- ❖ Khuda unhi ko dhoka de raha hai. (Deputy Nazeer ahmed sahab)
- ❖ Allah unhein ko dhoke me daalne waala hai. (Fateh mohammed jalandhari)
- ❖ Wo unko fareb de rahe hai. (Nawab waheed ud zamaan ghair muqallid wa Mirza hairat ghair muqallid dahlvi wa syed farman ali shi'a)

Dagha baazi, fareb, dhoka kisi tarah allah ki shaan ke la'eq nahin hai.

Aa'la hazrat ne tafseeri tarjama is tarah farmaya:

"Be shak munafiq loog apne guman me allah ko fareb dena chahte hain aur wahi unhe ghafil karke maarega".

Tafaseer-e-quraan ke muta'le ke baa'd andaza hota hai ke is tarjame me aayat ka mukammal mafhoom nihayat muhtaata tareeqe par bayan kiya gaya hai. ye lafzi tarjama nahin balke tafseeri tarjama hai.

□ قُلْ اللَّهُ أَسْرَعُ مَكْرًا. (پ: ۱۱، سورۃ یونس، آیت: ۲۱)

### Tarajim

- ❖ Kehdo allah sab se jald bana sakta hai heela. (Shah abdul qader, Fateh mohammed jalandhari, Shaikh memood ul hasan diyobandi, Aashiq-e-ilahi merat)



- ❖ Kehdo allah bahut jald karne waala hai makr. (Shah rafi uddin)
- ❖ Allah chaloun me unse bhi bada hua hai. (Abdul majid daryabadi)
- ❖ Kehdo allah ki chal bahut tez hai. (Nawab waheed uz zamaan ghair muqallid)



Sifat-e-makr (urdu me) Allah ta'ala ki shaan ke la'eq nahin

In aayaat ke tarjame me allah ta'ala ke liye makr karne waala, chaal chalne waala, heela karne waala kaha gaya hai haalanke ye kalimaat kisi tarah allah ki shaan ke la'eq nahin hain.

Aa'la hazrat ne lafzi tarjama farmaya hai phir bhi kis qadar pakeezah zabaan iste'maal ki hai. farmate hain: Tum farmado allah ki khufiya tadbeer sab se jald ho jati hai.

نَسُوا اللَّهَ فَنَسِيَهُمْ. (پ: ۱۰، سورۃ توبہ، آیت: ۶۷) □

### Tarajim

- ❖ Ye log allah ko bhul gaye aur allah ne unko bhula diya. (Fateh mohammed jalandhari, Deputy Nazeer ahmed diyobandi)
- ❖ Wo allah ko bhul gaye allah unko bhul gaya. (Shah abdul qader, Shah rafi uddin, Shaikh mehmood ul hasan diyobandi)

Allah ta'ala ke liye bhula dena, bhul jana ke lafz ka iste'maal apne mafhoom aur ma'na ke etebaar se kisi tarah durust nahin hai kyun ke bhul se ilm ki nafi hoti hai aur allah ta'ala hamesha aalim ul ghaib wash shahada hai. mutarajjimeen-e-kiram ne is aayat ka lafzi tarjama kiya hai jis ka ghalat nateeja har padhne waale par zaahir hai. aa'la hazrat ne tafseeri tarjama farmaya hai. farmate hain: wo allah ko chod baithe to allah ne unhe chod diya.

Ye chand misaalein taqabuli muta'la ki quari'een ke samne pesh ki gayein. is ke alaawa bhi sainkdoun misa'lein hain. is mukhtasar se muta'le ke baa'd aap ne tarjame ki ahmiyat ko



mehsoos karliya hoga. aa'la hazrat muhaddis-e-barelvi baa'z auqaat kisi ek aayat ke tarjame ke liye mash'hoor tafaaseer-e-quran ka muta'la karke munasib wa mauzoon tareen tarjama karte the. yehi wajah hai ke lafze استهزا، استوا، وجه الله ka koi mauzoo'n tarjama urdu me nahin kar sake is liye majburan wahi alfaaz tarjama me bhi bar qaraar rakhe. ye taqabuli muta'la sirf is liye aap ke khidmat me pesh kiya hai ke aap tarjama-e-quran ki ahmiyat ko samajh sakein warna ghair munasib lafzi tarjame ki wajah se aap ka emaan khatre me padh sakta hai ya kam az kam neki barbaad, gunah laazim ka imkaan to bahut ziyaada hai.



## Raza ul Mustafa Aa'zmi

Khateeb new maiman masjid wa mohtamim al  
mujaddid raza academy karachi.

### Ek Mufeed Mashwarah

Is fitne angez dour ke pesh-e-nazar zaroorat is baat ki hai ke is kitabche ko ziyada se ziyada gharoun me pahuncha diya jaye. lihaza is kaam ke liye jo bhi ahl-e-khair zinda dil hazrat muft taqseem karna chahein to fouran arshi kitab ghar, Hyderabad se raabeta qaa'em karein. ek hazaar ya paanch sau te'daad me risaala lene par khusoosi ri'aayat di jayegi.





## PAIGHAM-E-AHLE SUNNAT:- HAZRATH MOULANA MUFTI MUHAMMAD TAYYIB QUADRI HASHMATI SAHIB

- Hum ko allah taala aur es ke rasool alaihi salaam ke raste par chalne ke tafseeli ahkam maloom karne ke liye ulama e deen va aimma e mujtahideen ki taraf ruju ki zarurat hai aur unke batae hue matalibe quran va hadees par hamara amal karna khuda aur raslo alaihis salaam hi ke raste par chalna hai.
- Jis badmazhab ne sar utaya agar is par sakhti na ki jati to mazhabe ahlesunnat ko shadeed nukhsan pahunchta.
- Agar ghair mukhallido'n (ahle hadees) ka sakhti ke saath rad na kiya jata to bhole bhale musalman quran hadees ke naam se saqth dhoke mein padh jate.
- Agar khadiyaniyo'n ke khilaf saqti na ki jati tu hind va pak ke kalma padhne walo'n ki aksariyat dajjal khadiyani ki jhoti nabuwat ka kalma padhti nazar aati.
- Agar badmazhabo'n bedeenon ko mukhatib banakar unke ikhwale kufr wo zalaal ka radd va abtaal aur aylan na hota to wo chupi aag ki tarah chupke chupke phelte rehte.
- Jo shakhs kisi badmazhab ke saath madahinat (rapte) karega to Allah taala uske emaan ki halawat salb karlega, aur jo shakhs kisi badmazhab ka dost banega to Allah taala is ke qalb se emaan ka noor nikal dega.
- Haq goyi se bila wajah khamoosh rehne wala



goonga shitaan hai, isi liye a'imma e islam ne haq goyi aur radde batil mein hamesha baleegh koshish farmayi.

- Dar haqiqat emaan hi chashme basirat ka wo kaajal hai jiske beghair kil ki aankh khat'an andhi hai.
- Peer kahlane wala musalmano ke samne sufiyat ke libaas mein aane wala agar mazhabe ahlesunnat va jammat ke khilaaf aur shariyate mutahara ka mukhalif ho to wo hargiz na to sufi hai na peer, hakhiqat mein shataan ka dost hai.
- Jis ko ilm e deen se acchi tarah waqifiyat na hogi wo badmazhabo'n ki sangat se unka hum khayaal ho jayega lehaza is ko mutlaqan un ke pas baitna na jaiz hai.
- Jo badmazhab musalman kehlata ho uski sangat ka unkhsan khule hue kafir ki sangat ke nuqhsan se badh kar hai.
- Dar hakhiqat sulah kuliyat (sab ku sahi samajhna) hi har badmazhabi ki jadh, har de deeni ki bunyaad, har fitne ka barwaza hai. (makhooz:- Tajanibe Ahlesunna an ahlul fitan.)